

The trew re=
port of the dysputacyon
had & begōne in the con=
uocacyō holws at london
among the clargye there
assembled the xviij. da=
ye of October in the
yeare of our lord
M.D.LXXX.

i. Iohan. iij.
Proue euery spyrte whether thei be
of god or no.

94

[Faint, mostly illegible text within a decorative border, possibly a title or a large block of text.]

For
to
er
we
ag
tri
to
fo
of
th
me
tha
don
ma
off
lat
of
fie
bro
ma

To the Chryſten reader.



It is not vnknownen to the world / Chryſten reader / what varietie and contention hath bene about weighty matters of religion for a gret ſpace / which were thought to haue bene ſo diſcuſſed debated and examined of our clergie / that all men were in hope that ſuch an vniſormitie agreeable to the word of god / to the doctrine of the patriarchis and apoſtles & to the order of the primatiue church alſo / had bene determined for our church of England / that from henceforth one ſhuld haue liued wth a nother in moche better vnitie and godli quietnes than in many yeares before they had done: euery one embracing one ſincere maner of worſhipping and inuocation off god / wthout any ſuperſticion / idolatrie or hipocriſy that hath in proceſſe of time crept in by the diuiſe and fantaſie of mans braine. And the thing was brought to ſuch a point that all men in maner / were won to a wonderfull in

94
difference/and began to espie their ig-
norance and errors wherewith they
haue bene heretofore blinded and sedu-
ced, But the auuncient aduersari of mā
kind/Satan/which neuer ceaseth to se-
ke how he may destroye the workes of
god in vs/enuieng that vnitie in trewe
religion that all men of all agis statis
and degreys as well high as lowe/had
in maner atteyned and were well nigh
comme vnto / hath now stirred vp the
old cōtenciō agayne bringing the wea-
ke vnlearned and simple sort thereby in-
to such a dowt and wauering that they
can now lesse tell what they may bele-
ue and which waye they may stepe
their faith and consciences than euer
they could before. But as the great
prophete(as Moyses nameth him)the
son of god doth prophesy and wytnes/
that offences must needs come/and that
such offences shuld come that euen the
veri elect/(vff it were possible)shuld be
seduced/nor we see with our eyes and
groppe with our sensys that it is com-
me to passe and fullfilled euen among vs.
But let them take hede that haue bene
the

the auctors thereof ffor as it setueth
for the prouing and tryeng of gods e-
lect (to whom all thyngs worke to the
best) euen so shall it serue to theyr woo
and vtter damnacion / as he sayth that
knoweth all thingis (ve homini illi per
quem scandalum venit) woo vnto that
man thorow whom offence doth come.
And let the godly sort now reioyse in
the crosse of christ / for they haue no
lesse cause / for as moch as by this tēpta-
cyō they haue the same tokē that there
professyō is the trewe religyō of god /
whiche all the trewe byleuers euermore
fro tyme to tyme haue had / that is to
saye / christys crosse the token that can
not deceiue vs / and with out the wh-
ich we can not be / yff we will be sure
to liue godly in christ / as holy. s. Paul
sayth. But now to my purpose as in
other poitys moch varietye of opinyōs
hath bene / euen so in the hygh myste-
rye of christys suppe (which was institu-
ted to be a sacramēt of cōcord / loue and
vnitie) the difference and diuersytie of
opynyōs there about hath brought to
passe that more dyscord / dissension and

ghid
diuision hath growen among men a-
bout that than in any other one article
of our christen religion. And there-
for they whos subscription was re-
quired in the conuocation holden at
porvys at the last parliament / iudged
not amysse / that thought it necessary
to reason and dispute therein before
they wold subscribe to any conclusion
or determinate sentence. And to the in-
tent that all men may knowe and see
what reasons and answers were made
on both partys / I haue thought good
to publish so much thereof as came
vnto my handis / trusting that no man
wyl be more offended wth the setting
furth thereof / to the intēt that such as
were not present may reade such thin-
gs as there were done and sayd / no
more than they were that all that were
presēt shuld heare them / and iudge in-
differently by the tochstone of gods
word on which part the truth doth re-
mayne. Whych / men may well goo a-
bout to suppress / but when they ha-
ue done all they cā against it / yet will
it cōt and haue the ouerhand. God
grant

grant that all men may seke and study
for the truth and not suffer the selues
to be carped about nor changed with
euery blast of strange doctrine nor with
euery fantastycall fable of Antychry-
stys mynisters. Amen.

And as by reading and weyng the
reasōs and answers of this dysputaciō
I dowt not but thou shalt be sufficie-
tly confirmed in the truth of the artu-
cles therē reasoned and debated / euen
so in a lytle treatyse of the trewe sacra-
mēte of a christē mā which by gods gra-
ce shall shortly also be set furth / thou
shalt be instructed what to iudge off o-
ther artycles / as of the masse / of alta-
res / of the inuocatyon of sayntys / and
such lyke . And now that we see how
gods wrath is bent ouer our nacyon /
that we may now well save wyth da-
uid / O god / heathen peple are ente-
red in to thyne inherytans. (For now
Antychrystys generacyō thynk to sta-
blish their kyngdō in Englād for euer)
let all faythfull hartis poyne them sel-
ues to gether in vnfaigned and cōtinu-
all prayer that god will haue mercy vpon

A ity

on vs

and defend vs against them/that the
light of his word which hath now
vs shyned up on us o may both be
preserved among us/and also
preserve us against all the
practises and enterpris-
ses of hys enemies

Amen.

the
to
e

The trew report of the
disputacyon had & begōn
in the cōuocacyon hows
at london the xviij. of
October. Año Dñi.
M.D.LXXXIII.



Whereas dyuers and vncer-
ten rumors be spred abro-
de of the disputacyon had
in the conuocacyon hows/
to the intent that all men
may knowe the certentye of all thyngs
therein done and sayd as moch as the
memory of hym that was present the-
reat can beare a way/ he hath thought
good at request/ thoroughly to descrip-
be what was sayd therein o both parts
of the matters argued and had in que-
styon and of the entrans thereof.

It was first vp on wedynsday beyng the
xviij. day off october at affter noone/
master weston the prolocutor certified
the hows that it was the quenys plea-

A ij

sure

sure that the cōpany of the same hows
bēyng many lerned mē assembled / shuld
debate of matters of religiō and cōsuetu
te lawes thercoff / whych hyr grace and
the plamēt wold ratifye. And for that
there is a booke of late set furth / called
the cathechysme (whych he shewed fur-
th) bearyng the name of this honorable
Synode / and yet putt furth with out
your cōsentis / as I haue lerned / being
a book very pestiferous / & full of here-
sies (as he sayd) and loke wyse the boo-
ke of comō prayer / very abhominable
(as it pleased hym to terme it) he thou-
ght it therfor best first to begyn wyth
the articles of the cathechysme concer-
nyng the sacrament of the altar / for to
cōfirme the naturall presens of chryst
in the same / and for transubstantia-
cion. In the which on fryday next en-
sewng / he willed all men therd frely
to speak therr consciens and demur /
and they shuld be fully satisfied.

The fryday comyng being the .v. of
October / when men had thought they
shuld haue entred disputaciō of the q̄s-
t̄ as pposed / the plocutor dnd archbys
te n. seuerall billis vnto the hows: tho-
ne for the natural p̄sēs of chryst in the
sacramēt of the altar / the other cōcerning

the cathedrine / that it was not of that
hows agreamēt set furth and that thei
doo not agree therunto. Requiring
all them to subscribe to the same as he
himselſ had done: whereunto the who-
le hows vnd immediatly assent except
vi. which were the deane of rochester
the deane of exceter / the archdeacon of
mynchester / the archdeaco of hertford /
the archdeaco of stome and one other /
And whyle the rest were about to sub-
scribe thes ii. articles. H. shipton stode vp
and spake first concerning the article of
the cathedrine: that he thought thei
were deceyued in the title of the cathe-
drine / in that it beareth the title of the
Synode of london: last before this / all
though many of the which thā were pre-
sent were neuer made privy thereof in
setting it furth / for that this hows had
grated the auctorite to make ecclesi-
astical lawys vnto certē persons to be
appointed by the kyngs mageste /
and what soever ecclesiastical lawes
thei or the most part of the did set furth
according to a statute in that behalf
pased: it might be wel sayd to be co-
ne in the synode of lōdō although such
as be of this hows now had no noyce
there of be-

fore the promulgaciō. And in this point
he thought the better furth thercoff no-
thing to haue slandered the hows / as
thei by there subscripcion went about
to perswade the world / firs thei had our
synodall auctoritie vnto them comitted
to make such spirituall lawes as they
thought conueniēt and necessary. And
more ouer he sayd as cōcerning the ar-
ticle of the naturall presens in the sa-
crament / that it was agāst reaso and
order of lernyng and also very preiudi-
ciall to the truth that mē shuld be mo-
uid to subscribe before the matter were
thorowly examined and discussed. But
whā he sawe that allegaciō might ta-
ke no place / being as a man astoynd
at the multitude of so many lerned mē
as there were off purpose gathered to-
gether to mainteyne old tradiciōs mo-
re than the truth of gods holy word / he
made his request vnto the prolocutor:
that where as there were so many awi-
cent lerned mē present on that syde as
in the realme the lyke againe were not
to be found in such nomber / and that
on the other syde of them that had not
sub:

subscribed/were not past.v. or vi. both
in age and learning farr inferiour vnto
thē/therfor that equalite might be had
in this disputacyō he desired that the
prolocutor wold be a meane vnto the
lordes that some of thos that were ler-
ned and setters furth of the same cathe-
chisme might be brought in tō the hows
to shewe thei learning that mowd thē
to sett furth the same/ And that D. ryd-
ley and master rogers with ij. or. iij. moo
might be lycensed to be present at this
disputaciō and to be associate with thē.
This request was thought reasonable
and was pposed vnto the lord bischops
who made this answer that it was not
in them to call such parsonis vnto our
hows / for some of them were priso-
ners. But thei sayd thei wold be peti-
tioners in this behalff vnto the coun-
cell / and in case any were absent that
ought to be of the hows/ they willed thē
to be taken in vnto them / yff they li-
sted. After this thei minding to haue
enterid in to disputacyon/ there came a
gentleman a messenger frō the lord
gret master signyfieng vnto the prolo-
cutor

34
cutor that my lord grete master and the
earle of Deuonshyre wold be present
at the disputacions / and therfor he dis
ferred the same untill monday at one
of the clock at afternone.

By on monday the xxij. of October at
the tyme appoynted / in the presens of
many earles / lordes / knyghtes / gentle
men and omyers other of the count and
of the cotepe also / the prolocutor made a
prolocutio that they of the howes / had
we. on appoynted this disputacio / not to call
the truth in to dowt / to the which they
had already all subscribed / saying v. or
vi. but that they shoulde saye what they
were ioynted of these argumētis in the
which they stode / as it shall appeare
vnto you / not dowtynge but they wylle
also cōdescend vnto vs. Then he demā
ded of master haddon whether he wold
reaso agaynst the q̄stions pposed or no.

Mr.
haddon

Mr.
Cumar

To whom he made answer that he
had certified hym before by wrytyng
that he wold not / fynyng the request of
such lerned mē as were demāded to be
assysted with thē / wold not be granted.
Master elmar lokenwylle was asked /
who made the prolocutor the lyke an
swer / addyng moreouer this / that they
had done to moch p̄iudice all redy to

the truth/ to subscribe before the mat-
ter was discussed: and lytle or nothynge
it myght auayle to reaso for the truth/
spns all they were now determyned to
the cōtrary. After thus he demāded of
master chenpe whō the p:otocutor said
allowed the presens with them/ but he
denyed the trāssubstānciacyon/ by the
meanis of certen auctorities vp on the
which he stōdeth and despyereth to be
resolved / as now shal heare whether **my.**
he will ppose hys dowtis concernyng cheym:
trāssubstānciacyō or no. **Vra/** quoth he/ **co obice**
I wold glady my dowtes to be resolved **cyons.**
which moue me not to belyue trans-
substānciacion. The first is owte of the
scripture of s. Paul to the corinthians
who speaking of the sacrament of the
body and blood of chryst calleth it offt
tymis bread/ after the consecracyon.
The second is owte off Origen / who
speakyng of this sacrament sayth that
the materpal part theroff goyth down
to the excrementis. The third is owte
of theodoretus who makynge mencyon
of the sacramētall bread and wyne af-
ter the cōsecracyon sayth that they goo
not owte of their former substāce/ forme
and shape. Thes be some of my dowtis

**More-
mans
answer
to
s. Paul.**

**Master
chevyn-
es reply
tation.**

**More-
mans
answer
to theo-
dorete.
marckie
this an-
swer ad
dysst.**

among many other which I require to
be answered off. Than the prolocu-
tor assigned D. Moreman to answer
hym. Who to. s. Paull answered hym
thus / that the sacrament is called bre-
ad by hym in dede / but it is thus to be
understand that it is bread off the sacra-
mentall bread / that is / the forme of bre-
ad. Than mastery then / inferred and
alleaged that hyfichpus calleth the sa-
crament both bread and flesh. Bea-
quoth moreman / hyfichpus calleth it
bread becaus it was bread and not by-
caus it is soo. And passyng over origē
he came to theodorete / and sayd that
mē mistoke his auctorite / by interpre-
ting a generall in to a speciall / as peter
martyr hath done in that place of theo-
doret / interpreting / ouſia / for substāce /
which is a speciall signification of the
word. whereas ouſia is a generall word
as well to accydēce as to substāce. And
therfor I answer thus unto Theodoret
that the sacramentall bread and wyne
doo not goo out of their former sub-
stance forme and shape / that is to say /
not out of theyr accidentall substance
and

and shape. After this master cheny sa-
te him down/ and by and by master el-
mar stode vp / as one that could not a-
byde to heare so fond an answer to so
grauē an auctorite / And reasonyd vp
on the auctorite of theodore:et/ alleagyd
before by master cheny and declared
that moremans answer to theodore:et
was no iust nor sufficient answer but
an illusyon and a suttile euasyon con-
trary to Theodore:etis meanyng. For/
sayd he/ ouisia should signifie an ac-
cydēce in the place alleaged as it is an-
swered by master moreman / than we-
re it a word superfluous set in theodore:
te/ there where doo folow ii. other wor-
dis which sufficiently do expound the
accydēs of the bread/ that is/ eidos and
schema/ which signifie in Englysh/ sha-
pe and forme: And so very lernydly p-
upd owt of the same auctor by dyuers more-
allegacions that (ouisia) in greke could mans
not be so generally taken in that place chifft is
as moreman for a shpyft wold haue it. ouer-
But moremā as a man hauyng no no-
ther salue for that fore affirmed still
that (ouisia) which signyfeth substāce/

Mr.
elmar.

P. B. 35. must



94
fyllpots
replica:
cpon/ to
more:
mans
thysst.
must nedis signifie accidental substā:
ce properly. To whos importunpte sp:
ns he could haue no nother answer/ el:
mar as a man werped wpth so long
talk gaue place. After this / stode vp
John fyllpot and sayd that he could
proue that by the matter that Theodo:
ret intreated off in the place aboue al:
leaged and by the simpltude which he
makyth to proue his purpose / by no
meanis master moremans interpreta:
cpon of (ousia) myght be taken for ac:
cidentall substance as he for a thysst
wold interpret yt to be. For the matter
whych theodoret intreatyth off in that
place is agaynst eutyches an heretyke
which denyed ij. naturys of substance
to remayne in christ beynge one parson
but that hys humanyte after thac:
complishment of the mystery of our
saluacyon ascendyng in to heauyn and
beynge poyned vnto the dymnitie was
absorpt or swallowed vp of the same/ so
that chryst shuld be no more but of one
dymne substance only by hys opp:
nyon. Agaynst whych oppnyon Theo:
doret wrptyth and by the simpltude
of the

of the sacrament proueth the contrary
agaynst the heretike / that lyke as in
the sacrament of the body of christ aff-
ter the consecracyn there is the substan-
ce of christis humanyte with the sub-
stance of bread remaynyng as it was
before / not beyng absorpt of the huma-
nitye of christ but poyned by the diu-
ne operacyō thereunto / Euen so in the
parson of christ beyng now in heauen
of whom this holy sacrament is a re-
presentacyon / there be ii. seuerall sub-
stancys / that is / his dyuinitye and hu-
manitie vniited in one hypostacy or par-
son / which is christ / The humanitie
not absorpt by the coniuncyon of the
deitye / but remainig in his former sub-
stans. And this similitude / quoth full-
pot / brought in of theodorete to con-
fownd Eutyches / shuld proue nothing
at all / yff the very substance off the sa-
cramentall bread dyd not remaine as
it dyd before / but yff **D**. More-
mans interpretacion might take pla-
ce for transsubstanciacyon / than
shuld the heretike haue thereby a
D ii strong

strong argument by theodoretis aucto-
rytpe so taken to maynteyne his here-
sy and to proue him filff a good chryste
man/and he might well save thus vn-
to theodorete. Lyke as thow theodoret
yff thow were of D. Moremās mynd/
dovst say that affter the consecracyon
in the sacrament the substance of the
bread is absorpt or trāssubstanciate in
to the humane body of chryst coming
thereunto/ so that in the sacrament is
now but one substance of the huma-
nitye a lone and not the substance of
bread as it was before/ cun likewise
may I affyrme and conclude by thyn
own similitude that the humanitye as-
cendyng up by the powr of god in to
heaven and adioyned unto the deytpe
was by the might thereof absorpt and
turned into one substāce with the deyt-
pe:so that now there remainith but
one diuine substance in chryst/ nomore
than in the sacramentall signis of the
lordis supper affter the consecracyon
doo remaine any more than one sub-
stance according to your vbleffe and cō-
struccyon. To this D. Moreman stac-
kered

hered in answering / whos defect full more:
pott percepuing / spake on this wise. mā stac:
Wel master moremā pf you haue notā he rph
answer ready at this present / I pray and can
pou diuise one pff you can conuenien: not tell
tly / agāst our next metyng here aga: what to
yn: with that his sayng the prolocutor answer.
was greuolly offēded / telling him that weston
he shuld not bragg there / but that he is offen:
shuld be fully answered. Than sayd fil: ded.
pot / It is the thing that I only desyre
to be answered directly in this behalff /
and I desyre of pou & of all the hows
at this present / that I may be sufficvē:
tly āswered / which I am sure pou are
not all able to deo / sauig theodoretis
autorite and similitude vpright / as he
ought to be taken. No nother answer
was made to fillpots reasons / but that
he was commanded to splens. Thā sto Fylpot.
de vp the deane of rochester offring hi tis repli
full / to reason in the first question aga: capon
vnst the natural presens wishyng that answe:
the scripture and the awncient doctors red by
in this point might be weped / by leuid cōman:
and folowed. And agaynst this natu: ding hi
rall presens he thought the sayng of to splēce

As in

christ

the dea-
ne of ro-
chester.

questiōs
answer
to the
deane.

The dea-
nes re-
plicatiō

chryst in. s. Mathew to make sufficiēt:
ly ynough / yff men wold credite and fo-
lowe scripture: who sayd there of him
selff that poore men we shuld haue all-
weys with vs / but him we shuld not ha-
ue alweys / which was spoken / quoth
he / concerning the naturall presens of
chrystis body / therfor we ought to bele-
ue as he hath taught that chryst is not
naturallly presēt on earth in the sacra-
ment of the altare. To this was answe-
red by the prolocutor that we shuld not
haue chryst present allweyes to exerce
se almes dedis vpon hym / but vpon
the poore . But the deane prosecuted
his argument / and shewed out of. s.
Austen further / that the same interpre-
tation of the scripture alleaged / was
no sufficient answer / who wytych in
the fyfthe treatise of s. Iohan on thys
wyse of the same sentence. When as he
sayd / sayth Austen / me shall ye not ha-
ue allweyes with you / he spake of the
presence of his body . For by his ma-
gestye / bi his prouidence / by hys vi-
sprae

speakeable and vnspeakeable grace / that is
fulfilled which is sayd of hym / behold
I am with you vntill the consumma- / A nota-
cion of the world . But in the flesh ble auc-
which the more toke vpon hym / in that sort
which was borne of the virgin / in that sort of.
which was apprehended of the Herodes . A use
which was crucified on the crosse /
which was lett down from the crosse /
which was wrapped in clowtis / which
was hidde in the sepulchre / which was
manifested in the resurrection / you
shall not haue me allweyes with you.
And why? For after a bodily presen-
ce he was conuersant with his disci-
ples xl. eares / and thei accompa-
nyng him by seying and not by follo-
wing / he ascended and is not here /
for there he sitteth at the ryght hand
of the father / And yet here he is / be-
cause he is not departed in the presens
of his magestie . After a nother ma-
ner we haue chryst allweyes by pre-
sens of his magestie / but after the
presens off his flesh it is vprightly sayd

E in

you

ghid
watsons
answer
to s. Musten.

Fullpot
agaynst
watson.

you shall not verily haue me allweys
with you. For the church had hym in
the presence of his flessh a fewe dayes/
and now by fayth it apprehēdeth him
and seyth him not with eyes. To this
auctorite D. Wat son toke vp on him
to answer / and sayd he wold answer. s.
Musten by. s. Musten / and hauing a cer
ten boke in his hand of notis / he allea
ged out of the cc. treatye vp on. s. Ioan
that affter that mortall condicpon and
maner we haue not now chryst on the
earth as he was heretofore before his
passion. Agaynst whos answer Iohan
fullpott replved and sayd that watson
had not fully answered. s. Musten by. s.
Musten as he wold seme to haue done /
for that in the place aboue mencionyd
by master deane of rochester / he doth
not only teach the immortall state of
chrystis bodye before his passion / but al
so the immortall condicpō of the same
affter his resurrection / in the which
mortall body. s. Musten semyth playne
ly to affirme that chryst is not present
vp on the arth neyther in forme visibly
neyther in corporall substance inuisi
bly

blp: As in fewe lines affter the place a-
boue alleaged. s. Austē doth more plai-
nely declare by thes wordis / saig / now
thes ii. maner of christis presence decla-
red / which is by his magestie / prouiden-
ce / and grace now present in the world
which before his ascensyon was pre-
sent in flesh / being now placed at the
ryght hand of the father is absēt in the
same from the world / I thynk / (sayth.
s. Austen) that there remainith no no-
ther questiō in this mater. Now / quoth
fullpot / yff. s. Austen acknowleged no
more presence of christ to be now on
earth but only his diuine presence / and
toroching his humanitie to be in hea-
uyn / we ought to confesse and bpleue
the same. But yff we put a thyrd pre-
sens of christ / that is corporally to be p-
sent allweys in the sacrament of the al-
tare inuisibly / according to your suppo-
sitions / whereoff. s. Austen maketh no
mencion at all in all his workis / you
shall seme to iudge that which. s. Austē
dyd neuer comprehend. Why / quoth
watson. s. Austē in the place by me al-
leaged maketh no mencion how. s. Ste-
uin

92
D. we:
ston.

upn beynge in this world sawe Christ
affter his ascension. It is trewe / sayd
fullpot / but he sawe christ as the scryp-
ture telleth / in the heauens beynge opē-
standing at the right hand of god the
father. Further to this / watson an-
swered not. Than the prolocutor went
about to furnyshe up an answer to. s.
Austen / sayng that he is not now in
the world affter that maner of bodyly
presence / but yet present for all that in
his bodye. To whom fullpot answer-
ed that the prolocutor dyd grate moch
up on this word / (secundum) in. s. Au-
sten / which signifveth affter the ma-
ner / in forme / but he doth not answer
to / (id quod) which is that thing or sub-
stance of chryst in the which christ suf-
fered / arose / and ascended in to heauyn
In the which thyng and substance he
is in heauyn and not on earth / as. s. Au-
sten in the place specyfied most clere-
ne of roche doth despyne. To this nothyng els
cheffer. being answered / master deane of roche
fiet procedid in the maintenance of his
argument and redd out of a booke of
anno:

more
man.

annotacions/sondry auctorities for the
confirmaciō thereof. To the which mo
reman/ who was appointed to answer
him/ made no direct answer/ but bad hi
make an argument/ sayng master dea
ne had recyted many wordis of doc
tors but he made not one argument.
Than sayd master deane / the auctori
ties of the doctors by me reherfed / be
sufficient argumentis to proue myne
intēt / to the which my desire is to be an
swered of you. But still moreman cri
ed/ make an argument/ to shiff off the
auctorite which he could not answer
vnto. After this master deane made
this argument out of the institucyon
of the sacrament / (Doo thys in remem
brance of me/ and thus ye shal shewe
furth the lordis death vntill he com
myth) The sacrament therfor is the
remembrance of christ/ than it is not
very christ for yet he is not comine. For
this word / (Vntill he comyth) doth
playnely signifie the absens of chris
tis body. Than the prolocutor we
weston.
nt abowt to shewe that thys word
vntill

Phil.
(Until he comyth,) dyd not import any
absence of christ on the earth, by other
placis of scripture where (donec) untill/
was placed as well as there, but direc-
tly to the purpose he answered nothig.
In conclusyon master deane fel to que-
stioning of moreman whether chryst
ate the pasthalamb with his discyples
or no: he answered, yea. Further he de-
manded whether he ate lykerwise the sa-
crament with them as he dyd instytute
yt: Moreman answered Yea. Than he
axed what he ate, and whether he ate
his own naturall body as they ymagi-
ne it to be, or noo. Than sayd master
deane It is a great absurdytie by yow
granted, and so he sate down. Agaynst
this absurditie, filpot stode vp and ar-
gued, saig he could proue by good rea-
son to be diducyd out of scripture, that
chryst ate not his own naturall bodye
at the institucion of the sacramēt, and
the reason is this. The body of chryst
giuyn by the sacrament hath a promes
of remissyon of synnis aduopned, vnto
Filpot. all thē that receyue it dewely, but this
promes could take no effect in chryst,
ergo

et any other untill/ direc- thig. o que- ch: yst pple he de the sa vtute an he e ate magn after por ynst o ar- rea- that odve and hrist mes into this yst/ ergo
ergo christ ate not his own body in the more:
sacramēg. To this reason moremā an: man de-
swered/denienh the former part of the nyeth
argument / that the sacrament had a the sa-
promes of remissio of synnis' annexed crāmēt
vnto yt. Than fullpot shewed this to be to haue
the promes in the sacrament (Which is a pmes
gynen for porw/ which is shed for porw of remis-
for the remissio of synnis) But more: spon of
man wold not acknowledge that to be finne an
any promes/so that he droue fullpot to nered
the vi. of Joh. to vouch his sayng with vnto it.
thes wordis the breade which I will
gyue/is my flesh/which I will gyue
for the lyffe off the world. Moreman
answering nothing directly to this ar-
gument/harpfeld start vp to supplie harpf-
that which wanted in his behalff / and feld af-
thinking to haue answered fullpott/ firmeth
confermed more strongly his argu- that wh-
ment/ sayng / ye mystake the promes ich mo-
which is annexed to the body of chryst rewan
in the sacrament / for it perteyned not his fe-
to christ but to his discypples to whom low de-
christ sayd this is my body which is gy nyed.
uē for porw/ and not for christ him sylff.
Now haue sayd well for me quoth fol-
pot/

Shil
queston
also is
contrary
to more
man.

fulpot
argu-
ment is
not solu-
ted.

pott/for that is mine argument. The
promes off the body of christ toke no
effect in christ/ ergo christ ate not his
own body. Than the prolocutor to
showlder out the matter / sayd the ar-
gument was naught/ for by the like ar-
gument he myght goo about to proue
that christ was not baptysed / becaus
the remissyon of synn which is anne-
xed vnto baptysme toke no effect in
christ. To the which/ fullpot replied
that lyke as christ was baptysed / so he
ate the sacrament/ but he toke on hym
baptysme/ not that he had any nede the
reoff/ or that it toke any effect in him/
but as our master / to gyue the church
an example to folowe him in the mi-
nistracyon of the sacrament/ and there-
by to exhivite vnto vs/ him self/ and not
to gyue him self to him self. No mo-
re was sayd in this. But afterward the
plocutor demaded of fullpot / whether
he wold argue agaynst the naturall pre-
sence or no. To whō he answered/ pea-
yff he wold heare his argument with-
out interrupcyon and assigne one to
answer him and not many / which is a
confu-

The confusio to the opponēt and specially
for him that was of an yll memori. By
this tyme the night was cōne on / whe-
refoe the prolocutor brake vp the dis-
putacyon for that tyme and appointed
fillpot to be the fyrst that shuld beginn
the disputacion the next day affter / cō-
cernyng the presence of chryst in the
sacrament.

On the wedinsday the xxv. of Octo-
ber / Iohn fillpott / as it was before ap-
pointed / was redy to haue entred the **Fillpot.**
disputacyō myndyng fyrst to haue ma-
de a certen oracyon and a trewe decla-
racyō in laten off the mater of chrystis
presens which was than in questyon
which thig the prolocutor perceuyng /
by and by he forbad fillpot to make a-
ny oracyon or declaracyon of any mat-
ter / cōmandyng hym also that he shuld
make na argument in laten but to con-
clude no his argumentis in Inglysch.
Than sayd fillpott / this is contra-
ry to your order taken at the begyn-
nyng of this disputacyon : For than
you appointed that all the argumen-
tis shuld be made in laten . And
thereu-

thereupon I haue drawen and diuysed
all my argumētis in laten. And becaus
your master prolocutor hauesayd here
tofore openly in this hows that I had
no lerning / I had thought to haue shew
wed such lerning as I haue / in a brefe
oracyon and short declaracyon of the
questyons now in controuersy : thyn
kyng it so most conuenient also / that in
case I shuld speak otherwyse in my de
claracyon than shuld stand with lernig
or than I were able to warant and iu
stifye by gods word / it myght the bet
ter be reformyd by such as were lerned
of the hows / so that the vnlerned sort
berng present myght take the lesse of
fence thereat. But this allegacyon pre
uayled nothyng with the prolocutor
who bad him styll forme an argumēt
in Inglissh or els to hold his peace.
Than sayd fyllpot. Now haue sore dy
sapoynted me thus sodenly to goo frō
your former order / but I wyll accom
plysh your commandement leauyng
myne oracyon a part And I wyll co
me to my argumētis / the which as wel
as so sodē a warnyng wyll serue I wil
make

make in Inglysch. But before I bring
furth any argumēt I will in one word
declare what maner of presens I doo
byfallowe in the sacrament to the intēt
the hearers may the better vnderstand
to what end and effect myne argumen
tis shall tende: not to denye utterly the
presence of christ in hys sacramētis tre
wely ministred accordyng to his insti
tucion/ but only to denye that grosse
and carnall presens which some of this
howe haue alledgy subscrybed vnto to
be in the sacrament of the altar contra
ry to the truth and manifest meaning
of the scripturys. That by transsubsta
nciation of the sacramētall breade and
wyne christis naturall body shuld by
the vertu of the wordis pronouncd
by the prest be conteyned and included
vnder the formis or accydents of brea
de and wyne. Thys kynd of presens v
magyned by men/ I doo denye/ quoth
fyllpot. And agaynst thys I will rea
son: But before he could make an end of
that he wold haue sayd he was inter
rupted of the prolocutor/ and comman
ded to descēd to his argumēt. At whos
vniust

ghid
vnjust importunate fullpot being offe:
and thincking to purchase hym a re-
medy therfor / he fell down vp on his
kneys before the earles and lords wh-
pch were there present / being a gret
number / wherof some were of the que-
nis councell / beseching the that he mi-
ght haue libertie to prosecute his argu-
mentis with out interrupcion of any
mā: the which was getilly grated hym
of the lordis. But the plocutor puttig
in vire a point of the practyse of prela-
tis / wold not condescend thereunto / but
styll cryed hold your peace or els make
a short argumēt. I am abowt it / quoth
fullpot / yff you wold lett me alone.
But first I must nedis are a question
of my respondent (who was. D. ched-
sey) concerning a word or twayne of
your supposicion / that is / of the sacra-
ment of the altare / what he meanyth
thereby / and whether he take as so-
me of the awncient wyters doo / ter-
myng the lordis supper the sacrament
of the altar / becaus it is a sacrament
of that liuely sacrifice which christ of-
fered for our synnis vp on the altar of
the

the crosse and because that christis
body crucified for vs was that bloody
sacrifice which the blood shedding of
all the beasts offered up on the altare
in the old lawe did prefigure and si-
gnifie vnto vs. And in significacion
thercoff the old writers sometime doo
call the sacrament of the body and blood
of christ among other names which
they ascribe therunto / the sacrament
of the altare and that right well. But
pff you take it other wyse / as for the
sacrament of the altare which now a
dayes is made of lime and stone and
hangen ouer the same / ad to be all one
with the sacrament of the masse / as it
is at this present in many placis / than chedsey
I will direct myne argumentis accord-
ing as your answer shall geue me oc-
casjon. Than made D. chedsey this an-
swer that in their supposicion they to-
ke the sacrament of the altare and the
sacrament of the masse to be all one.
Than quoth fillpott / I will speake
playne Inglissh / as Master prolocu-
tor willeth me / and make a short
resolucjon therof / that that sacrament
of the

fillpott
speake-
th play-
ne In-
glissh.

of the altare which ye reken to be all
one with the masse/ onys iustly abolis-
shed and now pnt in full vse agayne/ is
no sacrament at all/ neyther is christ in
any wise presēt in yt: And this his saig
he offered to proue before the hole ho-
ws/ yff they lysted to call him thereun-
to/ and lyke wyse offered to vouch the
saine before the quenis grace and hyr
most honorable cowncell/ before the fa-
ce of vi. of the best lernyd men of the
hows of the contrary opinyon/ he refu-
sed none. And yff I shall not be able/
quoth he/ to mainteyne by gods word
that I haue sayd / and confornd thos
vi. which shall take vp on thē to with-
stand me in this point / let me be bur-
ned with as many fagots as be in lon-
don/ before the court gates. This he vt-
tered with a gret vehemency of spirite.
At this/ the prolocutor with diuers o-
ther/ were very moch offended/ demā-
ding of him whether he wist what he
said or no. Bea/ quoth fullpott I wote
well what I say: desiering no mann to
be offended with his sayng/ for that he
spake no more than by gods word he
was

was able to proue. And praised be god
quoth he / that the quenis grace hath
grated vs off this hows (as our prolo: there
cutor hath informed vs) that we may weston
frely utter our consciences in thes ma: confu:
ters of controuersie in religion. And teth fyl
therfor I will speake here my consciens pot mi:
frely grownded up on gods holy word ghtlie.
for the truth: Albept some off now he:
re present mislike the same. Than dy:
uers of the hows besydes the prolocu:
tor tarouted and reprehended hym/ for
speaking so unfarvngly agaynst the
sacrament of the masse/ And the prolo
cutor sayd he was mad and threatened
him/ that he wold send hym to prison
vff he wold not cease his speaking.
Than fulpot seing him selff thus abu:
sed/ and not permitted with free lyber:
tie to declare his mynd/ fell in to an ex:
clamacyon/ casting his eyes up towar
dis the heauyn and said / O lord what
a world is this/ O lord what meaneth
this world/ that the truth of thy holy
word may not be spoken and abidden
by: And for very sorow and heupnes
the tearis trykled out of his eyes. Aff:

Phil
this the p[re]lacion being moued by so-
me that were about him was content
Phillipot that he should make an argumēt so that
he mōd be b[e]liefe therein. I will be as
brefe quoth filipot as I mai cōueniētlī
be in utt[er]ing all that I haue to saie. And
first I will beginn to ground mine ar-
gumentis up on the auctorities of scrip-
tures where up on all the b[e]lding of
our faith ought to be groundēd. And
after I shall cōfirme the same by aun-
cient doctores of the church. And I ca-
lle the occasiō of my first argumēt out
of the xxiii. of Mathew of the sayng
of the angell to the iii. Maryes seking
christ at the sepulchre sayng he is risen
he is not here: ad in. s. Luke in the xxiii.
chap. the angell asketh them whi thei
fought him that liueth among the dead?
Like wise the scripture testifieth that
christ is risen ascended in to heauē and
 sitteth on the right hand of the father
all the which is spoken of his naturall
body: ergo it is not on earth included
in the sacrament. I will cōsume this
yet more effectually by the sayng of
the angell to the iii. Maryes

christ in the xvi. of .s. Iohn. I came saith
christ / from my father in to the world /
and now I leaue the world and goo a
way to my father. The which coming /
and going / he ment of his naturall bo-
dy / therefor we may affirme thereby
that it is not now in the world. But I
looke here / quoth he / to be answered
with a blid distinction of visibly and
inuisibly / that he is visibly departed in
his humanite / but inuisibly he reman-
neth not withstanding in the sacramēt:
but that answer I prouēt my self that
with more expediton I may descend
to the ppth of myne argumentes wher
of I haue a dosen to propose / and will
proue that no such distincyon maye ta-
ke awaye the force of that argument /
by the answer which his disciples gaue
vnto christ speaking thes wordes / now
thou speakst plainely and utterst
furth no prouerbe: which word is .s. ca-
roll interpreting sayth that christ spa-
ke with out any maner of impedyn of
obscure speech / And therefor I con-
clude hereby / thus: that yff christ spa-
ke plainely and with out parable / (as

me say) saying, I leaue the world now /
and goo a waye to my father / thā that
obscure / darke and imperceptible pre-
sens of christes natural body to remayn
in the sacrament vpon earth inuisi-
bly contrary to the playne wordis of
chryst / ought not to be allowed : For
nothyng can be sayd more vncerten / or
more parabolycall and vnsensible thā
so to saye. Here now wyl I attend what
ye will answer / and so descend to the cō-
firmacyon of all that I haue sayd by
authorient writers. Than D. ched se-
recityng his argument in such order as
it was made / made āswer seuaerly to
euery part thereof / on this wise First
to the saying of the angell / that christ is
not here / And why seke ye the liuving
among the deade / he answered that
thes sayngis pertained nothyng to the
presens of christes natural body in the
sacrament / but that thei were spoken
of christes body being in the sepulchre
whan the iii. maryes thought hym
to haue bene in the graue stil. And ther
for the angell sayd / why doo ye seke
him that liuyth among the dead. And
to the

to the auctorite of the xpi of Iohn whe
re christ sayth / Now I leaue the world
and goo to my father / he ment that of
his ascensyon / and so Iherowse dyd ci-
ryl / interpreting the saing of the disci-
ples that knewe playnely that christ
wold visibly ascend in to heaun / but
that yet doth not exclude his inuisible
presens of his naturall body in the sa-
crament. For s. Chrysostome writing
to the peple of Antioch doth affirme
the same / comparing helias and christ
to gether / and helias clooke vnto Chri-
stis flesh. Helias / quoth he / whan he
was taken vp in the fiery charret / lefft
his clooke behind him vnto his disci-
ple helseus / But christ ascendyng in
to heaun toke his flesh with him / and
lefft also his flesh behynd him. Where-
by we may right well gather that chri-
stis flesh is visibly ascended in to hea-
uen and inuisibly abydeeth still in the
sacramēt of the altare. To this answer / fullpot
fullpot replied / and sayd that he infor- replied.
sed not his argument vp on the sayng
of the angell / (Christ is risen and is
not here) / but toke his beginnyng the-
reby

94
reby to pcede as before is reherfed: to
the pces wherof yow haue not thoro-
wly answered / for I procedyd further /
as thus / he is ruse / ascēded ad sitteth at
the right hād of god the father ergo he
is not remaining on the earth. Neither
is your āswer to cypri / by me alleaged /
sufficient: but by and by I will retorne
to your interpretacyō of cypri and mo-
re playnely declare the same / affter th-
at I haue first refelled the auctorite of
chrysostom which is one of your chese
principles that yow alledge to make
for your grosse carnall presens in the
sacrament / the which being well weyde
and vnderstād pertaineth nothing the-
reunto. At that the p:olocator started
that one of the chese pillars in this po-
tuld be ouerthrowē / and therfor recy-
ted the sayd auctorite in laten first / ad
affter ward Inglisshed the same / willing
all that were presēt to note that saig of
chrisostō / which he thought inuincible
on theyr syde . But I shall make it ap-
peare / quoth folpote / by and by to make
lytle for your purpos. And as he was
abowt to declare his mynd in that be-
halff /

half, the prolocutor did interrupt him
as he dyd almost continually, where
with fillpot not being content, said,
master prolocutor thinketh that he is
in a sophistric scole where he knoweth
right well the maner is that whan the
respōdent perceiveth that he is like to be
inforced with an argument to the wh-
ich he is not able to answer thā he doth
what he cā with cavillation and inter-
ruptiō to drive him frō the same. This
saying of fillpot was well liked of the p-
locutor and his adherents, and the p-
locutor said that fillpot could bring
nothing to avoide that autorite but his
own vaine imaginaciō. Heare, quoth
fillpot, and afterwarde iudge. for I
will doo in this as in all other aucto-
rities now shall charge me with in re-
felling any of my argumentis that I
have to prosecute answering either
unto the same by sufficient auctorities of
scripture or els by some other testimo-
niof like auctoritie, and not of mine own
imaginaciō, the which yff I doo, I will
it to be of no credite. And concerning
the saying of chrysostom, I have n-
owayes to beate hym from your pur-

Fillpot
is inter-
rupted.

pose / the one out of scripture / the other
out of chrisostom him self in the place
here by now alleaged. First where he
saith to save that christ ascending / to
take his flesh with him / and left also his
flesh behind him / truth it is: for we all
doe confesse and beleue that christ toke
on him our humane nature in the virgi
maries wombe / and thorow his pas
sion in the same hath vnyted vs to his
flesh / and thereby are we become one
flesh with him / so that chrisostom mi
ght therefor right well saue / that christ
ascending toke his flesh which he re
ceiued of the virgine mary / a way with
him : And also left his flesh behind
him / which are we / that be his elect in
this world / which are the membres of
christ / and flesh of his flesh : as verp
aptly. s. Paul to the ephesians in the iiii.
chapter doth testifie sayng we are fles
h of christes flesh and bones of his bo
ne / And yf percase any man will affir
me that he intreateth there of the sacra
ment so that this interpretacon can not
so aptly be applyed vnto hym in that
place / than will I yet interpret chry
sostom

other place he sayeth to his disciples all that he had done for them. For in that place in fewe lynes before those words which were here no rather redde are these wordes red / that christ after he ascended in to heauyn lefft vnto vs indewed with his sacramētis / his flesh in misteryes / that is sacramentally. And that mysticall flesh / christ leaueth as well to his church in the sacrament of baptisme as in the sacramentall breade and wyne. And that. s. Paul iustly doth wytnes / saing / as many of vs as are baptysed in christ haue put vp on vs Christ. And thus now may understand that s. chrysostome maketh nothing for your carnall and grosse presence in the sacrament as now wrongfully take hym. Now in thys meane while master ppe rounded the prolocutor. Ppe ad in the eare to put fylipot to silence and Weston to appoynt some other / mistrustynge round lest he wold shrowdly shake their ear to general presence in conclusyon / yff he held ther. on long / seing in the beginning he gaue one of thes chese forondacyōs such Weston a pluck. Than the prolocutor sayd to fylipot / that he had reasoned sufficien-
tly

thly inough/ and that some other shuld
now supplie his comth. Where with
he was not well content/ saying/ whi for
I haue a dussen argumentes concer-
ning this matter to be proposed and I
haue not yet scarce ouergone my first
argument/ for I haue not brought in
any confirmacyon thereof. out of any
authorient wyter/ whereoff I haue for
the same purpose many/ being hether-
to still letted by your oft interrupting
of me. Well/ quoth the prolocutor/ you
shall speake no more now and I com-
mand you to hold your peace. You per-
ceyue/ quoth fyllpot/ that I haue stuff
ynough for you/ and am able to with-
stand your fals supposicion and ther-
for you cōmand me to silence. If you
will not gve place/ w the plocutor/ I
will send you to prysō. This is not/ w
prison. fyllpot/ according to your pmes made
in this hows/ nor yet accordig to your
bragg made at parolys. crosse that mē
shuld be answered in this disputacion
to what so euer they cā say/ Syns you
wyl not suffer me of a dussen argumē
tis to psecute one. Thā M. pie toke vp
on him to pmes that he shuld be aswe-
on hynz

red a nother daie. Filpot seving he mig:
ht not pcede on his purpos. beig there
with iustli offeded/ended: saing thus: a
sight of you here/which heiherto haue
lurked in corners and dissembled with
god and the world/ are now gathered to
gether to suppress the sicere truth of go
ds holy word/ and to set furth eueri false
de which by the catholike doctrine of
the scripture/ye are not able to main-
teyne. Than stepped furth master el-
mer chaplin to the duke of suffolk wh:
om master moreman toke vp on him **M.**
to answer / agaisit whom master elmer **elmar:**
obected diuers and sondry aucto-
ryes/for the confyrmyng of the argu-
ment he toke the day before in hand to
proue that (ousia) in the sentence of
Theodorete brought in by master chep-
yn/must nedes signifie substance and
not accidence / whos lerned reasons
and clerkly approbacions becaus thei
were all grownded and brought owt
of the greke / I doo passe them ouer
for that they want theyr grace in In-
glisch/ And also theyr propre under-
stondyng. But his allegacions so in-
combred master moreman that he desie-
rid a

more: instant he was with out a conuenient
 mā de: answer . Than dyd the prolocutor
 fiereth call master haddō deane of exeter and
 a dape chaplyn to the duke of suff. who pro-
 to ima: secuted theodozetis auctoritie in confir-
 gine so: mpng master elmers argumēt: to whō
 me craf D. watson toke vp on him to giue an-
 ty thift. swer/who affter long talk was so con-
 founded that he was not able to answer
 watson to a certen word (*Mysterium*.) but
 cōfown for as moch as he semed to dowt there-
 ded by. in master haddon toke out of his bo-
 M. som a latyne aucthor to confirm his
 haddon saing/ and shewed the same to master
 watson/asking hym whether he thou-
 ght the translacon to be trewe or that
 watson the prynter were in any fauor . There
 for a ba may be a fauor in the priter/ quoth wat-
 re shi: son/for I am not rememberyd of this
 fft put: word. Than dyd master haddon take
 teth a out of his bosome a greke boke/ whe-
 fauor in rein he shewed furth with his fpyngar
 the prin the same wordes which master watson
 ter. could not denye. This argumentis fur-
 ther I ompt to declare at large becaus
 thei were for the most part in greke
 abowt

about the bulking owt of the trewe sig-
nificacpon of (ousia). Than stept furti
master perne and in argument/ made
declaracpon of his mind against trans-
substanciacyon and confirmed the sam-
gs and auctorities alledged by master
elmer and master haddon: to whō the
prolocutor answered/ saing I moch mer-
uell/ master perne / that you will say
thus/ for so moch as on friday last you
subscribed to the contrary. Which his
saing/ master elmer did mislike/ saing
to the prolocutor that he was to blame
so to reprehēd any mā/ partly for that
thys hows/ quod he/ is an hows of free
libertye for euery mann to speake his weston
conscyens/ and partly for that you pro praiseth
mised yesterdai that not withstanding theyr
any man had subscribed/ yet he shulde lerning
haue free libertie to speake his mind. to flat-
And for that the nyght did approach ter they
and the time was spent/ the prolocutor but he
grouing them prayses for their lerning answe-
dyd yet not with stondyng cōclude that reth not
all reasonig sett a part/ the order of the thec ar-
cholyrchurch must be receiuid ad al thin gumen-
tes. ges must be ordered therebp.

On Fryday the xxvii. of october, D.
weston the prolocutor dyd first propo:
und the matter shewyng that the couo
racyon had spent ii. dayes in disputaciō
allreadi abowt one onely Doctor/whi:
ch was theodorete/ and abowt one on:
ly word which was (ousia.) Yet were
thei comne the thrid day to answer all
thinges that could be obiected/ so that
thei wold shortly put owt theyr argu
mentes. So master haddon deane of ex
ceter/ desiered leaue to appose master
watson/ which with ii. other moo that
is morgane and harpsfeld/ was appoi:
ted to answer. Master haddon deman
ded this of him/ whether any substance
of breade or wyne dyd remayne affter
the consecracyon: Than master watson
asked of him agayne/ whether he thou:
ght there to be a reall presens of gods
body or no? Master haddō sayd it was
not mete nor orderlyke/ that he which
was appointed respondēt/ shuld be op:
ponent: and he whos dutye was to ob:
spect/ shuld answer. Yet master watson
a long while wold not agree to answer
but that thing first granted hym. At
last

last an order was sett and master had-
don had leaue to goo forward with his
argument. Than he proued by theodo-
retes wordes a substance of breade and
wine to remaine. For thes are his wor-
dis the same thei were before the sanc-
tificacyn thei are after. Master wat-
son said that theodorete ment not the
same substance but the same essence/
whereupon thei were dyuen agayne
vnto the discussing of the greke word
(ousia) and master haddon proued it to
meane a substance both by the etymo-
logy of the word and by the wordis of
the doctor. First quoth he it cometh of
the participle (on) which descendeth
of the verbe sum. And so the norwe
(ousia). Than master watson answered
that it had not that significacyn only.
Than master haddon proued that it
must medes so signifie in that place
and he axed whan the bread and wy-
ne became symbolys whereunto an-
swer was made after the consecra-
cyn and not before. Than gathe-
red master haddon this reason

¶

omf

out of his auctor: The same thing say-
th theodorete, that the breade and wy-
ne were before they were symbolys,
the same they remaine still in nature and
substance / after they are symbolys:
breade and wine they were before, the-
refor breade and wyne they are after

Watson Then master watson fell to the deniall
is diuē off the auctor and sayd he was a nestor
to a tharvan: And he desired that he myght
mesfull answer to master cheyny / which stode
shiff to by / for that he was more mete to dispu-
denie te in the matter / becaus he had gran-
the anc- ted and substrybed vnto the reall pre-
tor / wh- sens. Master cheyny desired pacience
an he of the honorable mē to heare him tru-
can not sting that he shuld so open the matter
answer that the veryte shuld appeare: ytesting
furthermore / that he was no obstina-
te nor stubburne man / but wold be cō-
formable to all reason. And off thei by
M. cheyny. thei leynng / which he acknowlegyd
to be moche more than bys / could an-
swer his reasons / that than he wold be
rulyd by them and save as they sayd /
for he wold be no auctor of schisme nor
hold any thyng cōtrary to the holy mo-
ther

ther the church which is christis spouse. **D.** Weston liked this well and commended him highly/ saying that he was a well learned man/ and a sober mā and well exercised in all good learning and in the doctors/ and finally a man mete for hys knowlege / to dispute in that place/ **I** pray you heare hym/ quoth he. Than master cheyny despyred such as there were present to pray **v.** wordys with hym vnto god/ and to say (vincat veritas) let the veryte take place and haue the vitorye. And all that were present cryed with a lowd voyce / vincat veritas/ vincat veritas. Than sayd doctor weston to him/ that was hypocrypte call. Men may better say/ quoth he/ vincat veritas/ Truth hath gotten the victory. Master cheyny sayd agayne vff he wold geue him leaue he wold bring it to that point that he myght well say soo. Than he disputed with master watson after this sort/ you sayd that master haddon was vnnete to dispute because he granteth not the naturall and reall presens/ but **I** sape you are moche more vnnete to answer / because you

M.
chenys
prayer.

M.
cheny
and wat
son.

D. in

take

ake a waie the substāce of the sacramēt
Master watson said he had subscribed
to the reall presens and shuld not 'goo
a waie from that. So sayd weston also
and the rest of the priests / in so moch
that off a gret while he could haue no
leauē to say any more / till the lordis
spake and willed that he shuld be hard.
Than he told them what he ment by
his subscribing to the reall presence/
farre other wise than they supposed: so
than he went forward and prosecuted
master haddons argument in prouing
that (ousia) was a substance / vsing the
same reason that master haddon dyd be
fore him / and whan he hadd receyued
the same answer also that was made to
master haddon / he sayd it was but a
lewde refuge / whan they could not an-
swer / to denye the auctor . Yet he pro-
uyd the auctor to be a catholick doctor /
and this proued / he cōfirmid his saing
(of the nature and substāce) further: for
the similitude of theodorete is this / q
he. As the tokens of christes body and
blood affter the inuocation of the priest
doe

doe change theyr names and yet con-
tinue the same substance / So the bo-
dy of christ affter his ascensyon / changed
his name and was called immortal /
yet had it his former fashon / ffigure
and circumscripcyon / and to speake at
one word / the same substance off his bo-
dy. Therfor / sayd master chepyn / yff in
the former part of the similitude / you
denye the same substance to continew /
than in the latter part of the similitude
which agreth with it / I will denye the
body of christ / affter his ascensyon to
haue the former nature and substance:
but that were a gret herisy / therfor it is
also a gret herisy to take away the sub-
stance of breade and wyne affter the
sanctificacyon. Than was master wat-
son enforcyd to say that the substance
of the body in the former part of the
similitude brought in by him / dyd sig-
nify quantite and other accidencys of
the sacramentall tokens which be sene /
and not the very substance of the same.
And therfor theodore sayth / (que vi-
dentur.) et ce, that is thos

D iij

thine

M.
cheny
appea-
led to
the loz-
des.

mo:ga
is called
for to
help at
a pinch.

things which be sene for according to
philosophy, the accidentes of thinges
be sene/and not the substances. Than
master cheyny appealed to the honora-
ble men and desired that they shuld
gyue no credyte vnto them in so saing/
for yff they shuld so thich/as thei wold
teach/after theyr lordshypps had rid-
den xl. myls on horseback / as theye
besynes doo sometyme require / they
shuld not be able to save at night that
they sawe theyr horses all the day but
only the color of theyr hoys / and by
his reason christ must goo to stole and
lerne of Aristotle to speake. For whan
he sawe nathanaell vnder the figg tree
yff Aristotle had stand by / he wold ha-
ue sayd/no christ/thow sawest not him
but the color of him / After this/wat-
son sayd/ what yff it were grated that
theodorete was on theyr side/where as
they had one of that opinon/there we-
re an hundreth on the other syde. Than
the prolocutor called for master mo:-
gan to help. And he sayd that Theodo-
rete did not more than he might lausful-
ly doo. For first he granted the truth/
and

and than/for feare of such as were not
fully instructed in the fayth / he spake
(enigmaticos) that is couertly and in a
mysteri. And this was lawfull for him
to doo. For first he granted the truth
and called them the body of christ and
the blood off christ / than afterwarde
he seemed to geue somewhat to the sen-
ces and to reason . but that theodorete
was of the same mind that they were of/
the word is folowynge quoth he/doo de-
clare. For that which foloweth is a cau-
se off that which went before/and ther-
for he sayth (The immortalite & ce.) morgā
whereby it doth appeare that he ment is taken
the dyuine nature and not the huma- with fa-
ne. Than was morgā taken with mis is allea-
alleagynge of the text. For the booke gynge of
had not this word (for) for the greke the text
word dyd rather signifie (truly) and
not/(for) so that it myght manifestly
appeare that it was the beginning of
a newe matter and not a sentence ren-
dering a cause of that he had sayd befo-
re. Than was it sayd by watson agay-
ne / suppose that theodorete be with
pow/which is one that we neuer hard
off prin-

off printed / but in. or in. pearis ago.
 Yet he is but one / And what is one a-
 gainst the hole consent of the church.
 After thys master cheyny inferrid / th-
 at not only theodorete was of that my-
 nd / that the substance of breade and wi-
 ne doo remaine / but diuers other also
 and specially Ireneus / who makynge
 mencyon of this sacrament / sayth thus
 whan the cupp which is mingled with
 wyne / and the breade that is made / doo
 receyue the word of god / it is made the
 thankis geuing of the body and blood
 of chryst / by the which the substance of
 our flesh is nourished and doth cōspst.
 If the thankis geuing doo nourish our
 body / than there is some substance be-
 sydes christes body. To the which rea-
 son / both watson and morgan answe-
 red / that (ex quibus /) by the which / in
 the sentence of Ireneus were referred
 to the next antecedent / that is to the bo-
 dy and blood of chryst / and not to the wy-
 ne / which is in the cupp and the breade
 that is made. master cheyny replied th-
 at it was not the body of chryst / which
 nourished our bodies. And let it be th-
 at chris

at christes flesh nor isch to immortalite
yet it doth not answer that argument/
although it be trewe/no more thā that
answere which was made to my alle-
gacpon owt of .s. Paull / The breade
which we breake et ce. with certē other
like/whereunto pow answered that brea-
de was not takē there in his pper signi-
ficacpon/but for that that it had bene:
nomore thā the rodd of Aaron which
was takē for the serpet / becaus it had
bene a serpet. After this master cheynp
brought in hischius and used the same
reason that he dyd of the custome of
burning of Symboles/and he axed the
what was burnt. Master watson sayd
we must not inquyre nor are / but pff
there were any fawte/ impute it to ch-
rist. Than sayd master cheynp/where of
came thos aschys/ not of a substance?
or can any substance ryse of accyden-
ce? Than was master harpsfeld called
led in / to see what he could say in the
matter. who told a fayre tale of the
omnipotency of god / and of the imbe-
cillitpe ād weakenes of māns reaso/not
able to attepne to godly thinges. And
he sayd it was cōuenient that what so

Harps-
feld cal-
led in to
help
watson

here is
goodly
geare/
as if it
were
out of
the le-
gend of
Ives.

weston
wold
knowe
wheth-
er thei
were su-
ficiently
answe-
red whā
he nor
his had
not an-
swered

euere we sawe / felt / or tasted / not to trust
our sensys / And he told a tale out of
s. cyprane how a woman sawe the sa-
crament burnyng in hir cofer / and that
which burnid there / quod harpussfeld /
burnyth here and becomyth asshes.
but what that was that burnt he could
not tell. But master cheyny contyne-
wed syll and forced the with this que-
stion / what it was that was burnt? It
was either / sayd he / the substance of
breade or els the substance of the body
of christ / which were to moche absurde
te to grant. At length they answered
that it was a miracle: where at master
cheyny smiled and sayd that he could
than / say no more. Than D. weston ar-
ed of the company there whether those
men were sufficiently answered or not
certain pypis cryed yea / but they were
not hard at all / for the great multitude
which cryed no / no: which crye was
hard and noysed almost to the end of
parolys. Whereat D. Weston beyng
moche moued / answered bitterly that
he arced not the iudgement of the rude
multytude and vnderne peple / but of
the

the which were of the house. Thā a red ond ar-
he of master haddō ād his felows whe gumēt.
ther thei wold answer them other w.
daves. haddon cheiny and elmer sayd
no. But the archdeacon of winchester
stode vp ād sayd that thei shuld not say
but they shuld be answered / ād though
all other dyd refuse to answer / yet he
wolt not but offered to answer them
all / one affter a nother: with whos pro
fer the prolocutor was not contentid /
but raved on him and said that he shu
ld goo to bedlem. To whom the arch-
deacon soberly made this answer: that
he was more worth to be sent thether
who vsed him self so ragingly in that
disputacyon with out any indifferent-
equalite. Than rose D. Weston vp and a strōg
sayd / There hath all the company sub-
scripbed to our article / saving only the
ment of menn / which you see What there rea-
sons are / you haue hard. We haue an-
swered them w. Daves / op on promes he is not
(as it pleased him to descant / with out abie to
truth / for no such promes was made) answer
that thei shuld answer vs agayne / as he wold
long: As the order of disputacyon doth out fa-
requy-

mark
me stōs
impu-
dency.

argu-
ment of
weston.
where

require: and yff they be able to defend
the doctrine / let them so doo. Thā ma-
ster elmer stode vp ād pved how a vaine
a man Weston was: for he affirmed
that they neuer promised to dispute / but
only to open and testifie to the world
their consciences: for whan they were
required to subscribe they refused / and
sayd they wold shewe good reasons wh-
ich mouyd their consciences that they
could not with their consciences subscri-
be / as they had partly allredy done and
were able to doo more sufficiēthly. Ther-
for / quoth he / it hath bene yll called a
disputacion / and they worthy to be bla-
met that were the auctors of that na-
me. For we ment not to dispute / nor
now meane not to answer / before our
argumētis / quoth he / which we haue
to proponde / be soluted according as
it was appointed . For by answering
we shuld but incomber our selues and
profite nothing / firs the matter is all-
redy decreyd vp on and determined /
what so euer we shall proue or dispute
to the contrary.

On

On monday folowynge beyng the wexson
xxx. of october / the prolocutor deman-
ded of John fullpot archdecon of win-
chester whether he wold answer in
the questions before propounded / to th-
eir obieccyons or no. To whom he ma-
de this answer that he wold willingly
so doo / yff according to theyr former
determinacyon / thei wold first answer
sufficiently to some of his argumentis
as thei had promised to doo : whereoff
he had a dosen and not halff of the first
yet decyded: And yff thei wold answer
fully and sufficiently but to one of his
argumentis / he promised that he wold
answer all the obieccyons that they
shuld bring. Than the prolocutor bad
hym propound his argument and it
shold be resolutely answered / by one of
them / whereunto master morgan was
appoynted. Up on wedesday last / quo-
th he / I was inforced to silece before I
had beaten out halff of myne argu-
ment / the somme where of was this /
as was gatheryd by the iust context of
the scripture / that the humane body of
christ

fulpot
ad mor
gan.

christ was ascended into heauen and
plac'd on the right hand of god the fa-
ther/wherefor it could not be situate vp
on earth in the sacramēt of the altare
inuisible affter the Imaginacōn of
man. The argument was denved by
morgane. For the profe whereoff/ full-
pot sayd that this was it that he had to
confirme his first argumēt/ yff he my-
ght haue bene sufferid the other daye:
as thus. One selfe and same nature/ on
he/ receiuit not in it selff any thing th-
at is contrary to yt selfe / but the body
of christ is an humane nature distinct
from the deitve/ and is a proper nature
of yt selff/ ergo/ it can not recepue any
thing that is contrary to that nature
and that varieth from it selfe but bo-
dily to be present and bodily to be ab-
sent/ to be one earth and to be in heaue
and all at one present tyme/ be thinges
contrary to the nature of an humane
body/ ergo it can not be sayd of the hu-
mane body of christ/ that the selff same
body is both in heaue and also in earth
at one instant/ either visibly or inuisi-
bly. Morgane denved the maior / that
is the

is the first part of the argument. The
which filpot borrowed out of wigdus
an awncient wypter. But morgan ca-
uilled that it was no scripture and bad
him proue the same out of scripture.
Filpot said he could also soo doo / and
right well diduce the same out of .s.
Paul / who sayth that christ is like vn-
to vs in all poyntes / except synne / and
therefor / like as one of our bodyes can
not receiue in it selff any thing contra-
ry to the nature of a body as to be in
paulis church and at westminster at
one instant or to be at london visibly /
and at lyncoln inuisibly at one tyme:
for that is so contrary to the nature of
a body and of all creatures that as dy-
dymus ad basilus doo affirme / that an
inuisible creature / as an angell / can
not be at one tyme in diuers places: where-
for he concluded / that the body of ch-
rist might not be in moo places than in
one / which is in heauin and so conse-
quently / not to be conueyned in the sa-
crament of the altare. To this the pro-
locutor toke vp on him to answer / saying
that it was not trew that christ was lo-

here is
a newe
euation
inuered
by mor-
gan who
dareth
not plai-
nely de-
nie wigt-
lius auc-
toritpe /
but vn-
der a co-
lor.

32
queston, he vnto vs in all pointes / as fylpot to-
answe: he yt / except synn: for that christ was
reth / wi not conceived by the sede of man
self / I as we be. To the which fylpot replied
warant that christes concepcion was prophe-
pou / ad cyed before by the angell / to be super-
pythilp naturall / but after he had receiued our
nature / by the operation of the holy
goost in the virgins womb / he became
affterwardes in all pointes like vnto
vs except synn. Than inorgan inferred
morga that this saing of paul dōd not playne
ly proue his purpose. Well quoth fyl-
pot / I perceue pou doo answer but
by caullacion: Yet am I not destitute
of other scriptures to cōfirme my first
argument / although pou refuse the
probacion of so awncient and catholyk:
he a doctor as vigilius is. S. Peter in
the sermō that he made in the thirde of
the actes / making mencion of christ /
saith thes wordes / whom heauen must
recevve / untill the consummacion of all
thinges / et ce. Which wordes are spo-
ken of his humanitic. No wyss heauen
must hold christ / than can he not be he-
re on earth in the sacrament as is pre-
tended

tended Than mot gā/laughing at this
and geuing no direct answer a tall/har
pissfeld stode vp which is one of the bis
shop of london's chaplins and toke vp
on him to answer to the saing of. s. Pe-
ter/and demandid of fulpot whether he
wold necesitate/ that is / of necessitie
force christ to any place or no? Fulpot
sayd that he wold no notherwise force
christ of necessitie to any place/than he
is taught by the wordes of the holy
goost/which souned thus that christes
humane bodie must abyde in heauen
vntill the daye of iudgemēt/as I reher
sed out of the chapter before mencio-
ned. Why/quothe harpissfeld/doo you
not knowe that christ is god omnipo-
tent? Yes/sayd fulpot/I knowe that ri-
ght well neyther doot I any thyng at
all of his omnipotency/ but of christes
omnipotency what he may doo is not
our questyon/ but rather what he doth
I knowe he may make a stone in the
wall/a man/iff he lyst / and also that
he may make moo worldes / but doth
he therfor soo?

harp-
feld.

¶

It was

It were no good consequent so to con-
clude he may doo this or that, therfor
he doth it. We must beleue so much of
his omnipotēcy, as he by his word ha-
th declared and taught vs: but by hys
word he hath taught vs that the hea-
uens must receiue his body untill the
daie of doome: therfor we ought so to be-
leue. Why quoth the prolocutor, than
weston. how wyl put christ in prison in heauin
To the which sylpot answered doo how
reken heauen to be a prison: god grāt
vs all to come to that prisō. After this
harpissfeld inferred that this word (o-
portet) in. s. peter which dyd signifie in
the pro- locutor and syl- pot.
Englisch, (must,) dyd not import so mu-
ch as I wold inferre of necessitye. as by
other placis of scripture it may appea-
re, where (oportet) is as well as there
as in the first to timothy where paul
saith, (oportet episcopum esse unus
vroris virum,) a bishop must be the
husband of one wife, here quoth he,
(oportet,) must. doth not import such a
necessitie but that he that neuer was
married mai be a bishop. To this syl-
pot said againe that the placis were not

like

like which he went about to compare,
which thing ought specially to be ob-
served in conferring of wordis, or scrip-
tures to gether. For that in the place bi
him alleaged. s. paul doth declare of
what qualite a bishop ought to be.
but in the other. s. peter teacheth vs the
place where christ must necessarily be
untill the end of the world / which we
ought to bilieve to be trewe. And this
comparyson of this word (oportet /)
doth no more answer myne argument
than yff I wold say of you, now being
here (oportet te hic esse) you must ne-
dis be here (which importeth such neces-
sitie for the tyme / that you can no no-
therwise be but here) and yet you wold
goo about in wordis to auoyde thys
necessitie with a nother (oportet) or a
nother / (must /) in a nother sentence as
this / (oportet te esse virū bonum) you
must be a good man. where (oportet)
doth not in very dede conclude ani such
necessitie but that you may be an yll
man. Thus you may see that your an-
swer is not sufficient / and as it were
no answer to my argument. Than the

E iij

pro-

prolocutor brought in a nother (oportet) to help this matter pff it myght be sayng/what say you to this (oportet hereses esse/) must hereses nedis be therfor bicaus of this word (oportet?) no trulþ/quoth fullpott/it can not otheer wyse be/pff you will add that which foloweth immediately vp on thos wordis of paul/that is (ut qui electi sūt manifestentur) that is/that such as be the elect of god may be manifested and known. Why/quoth the prolocutor/the tyme hath bene that no hereses were. I knowe no such tyme/quoth fullpott/for spon the tyme of Abell and Capn hereses haue bene and than began thei. Thā sayd the prolocutor/wil you now answer morgan an argument se is? I will/quoth fullpott/pff I may first be answered of myne argument any thing according to truth and to lerning What/quoth the prolocutor/you will neuer be answered. How I am answered/quoth fullpott/let all men that are here present iudge: and specially such as be lerned / and with what caullappons you haue dalped with me. First to the

to the auerment auctoritie of vigilius
 now haue answered nothing at all but
 only denieng it to be scripture that he
 saith. Secondly tot he saing of s. Pe-
 ter in the actis we haue answered thus/
 demanding of me / whether I wold ke-
 pe christ in prison or no. Let all me now
 iudge yff this be a sufficient answer or
 no. Than stode morgan up agayn / and
 asked filpott whether he wold be ruled **Mor-**
 by the vniuersall church or no? Bes, **gan.**
 quoth he / yff it be the trewe catholike
 church. And sith now speake so much
 of the church I wold fayne that now
 wold declare what the church is. **The**
 church / quoth morhan / is diffused and **church.**
 dispersed through out the hole world.
 That is a diffuse diffinicion / quoth
 fullpot / for I am yet as uncerten as I
 was before what now meane by the
 church. But I knowlege no church but
 that which is grownded and fownded
 on gods word as S. Paul saith / up on
 the fowndacyon of the prophetis and
 apostles / and on on the scripturys off
 god. What / quoth moreman / was
 the scripture before the church? Bea
 E iij quoth

More: quoth fylpot/ But I will proue Man/
mā/and quoth moreman/and I will beginne at
fylpot, christis tyme. The church of christ was
before any scripture writton. For Ma
thewe was the first that wrote the go-
spell about a dosen years after christ
ergo the church was before the scriptu-
re. To whom fylpot answering/ denied
his argument. Which whan moremā
could not pue / fylpot shewed that his
argument was (clenchus) or a fallace/
that is a decepuable argument. For he
toke the scripture onli to be that which
is writton by men in letters/ where as
in vern dede all prophesy utteryd by
the spiryte of god / was counted to be
scripture before it was writton in pa-
per and Inck. For that it was writtō
in the hartis and grauen in the mindis
pea and inspyred in the mouthys of
good men and off christis apostles by
the spirite of christ: As the salutation
of the Angell was the scripture of ch-
rist and the word of god before it was
writton. At that moreman cryed, swe/
swe: wondring that the scripture of god
shuld be counted scripture before it
was

was written/and affirmed that he had
no knowlege that so sayd. To whō fil-
pot answerid that concerning knowle-
ge in this behalff / for the triall of the
truth abowt the questions in controuer
sp/he wold wyssh hym selff no worse
matched than with moreman. At the
which saing/the prolocutor was gre-
uously offended/saing that it was arro-
gantly spokē of him/that wold compa-
re with such a worshipfull lerned man
as moremā was/ being hym selff a mā
unlerned/yea a mad man meter to be
sent to bedlem than to be among such
a sort of lernyd and graue men as the-
re were/and a man that neuer wold be
answered/ and that trobled the whole
hous: And therefor he dyd command
hym that he shuld come no more in to
the hous demanding of the hous whe-
ther thei wold agree thereupon or no.
To whom a gret nōber answered Yea.
Than sayd fylpot agayne that he mi-
ght thinck hym selff happy that was
out of that company. After this mor-
gan rose vp and rounded the prolocu-
tor in the eare. And than agayne the
prolo-

prolocutor spake to fylpott and sayd/
lest you shuld slander the howse and
say that we wyl not suffer you to de-
clare your mind we are content / you
shall come in to the hows as you haue
done before / so that you be apparelyd
with a long gown and a typpet as we
be / and that you shall not speake
but whan I commaund you. Than
quoth fylpot / I had rather
be absent altogether.
And thus thei
ended.

F I N I S.

All glory to god only.

**Imprinted at Basil by
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Faultes escaped in the printing.
In the second syde of the syrt leasse of
the letter B. after thes words (as thei
imagin it to be / or no) reade thus. Pro-
tema sayd yea. Than sayd Mr. dea. &c.

id
es
w
ie
id
de

f
i
is
e